

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII

JACKSON, MISSISSIPPI, NOV. 11, 1915

NEW SERIES, VOL. XVII, NO. 45

Twenty Questions for a Quiet Hour at the Close of the Year's Work

("Let us search and try our ways".—Lam. 3:40.)

1. There have been regular meetings of your society held during this past year; at how many of these have you been present?
2. Why were you not at the others?
3. You know that the continued interest of the meetings depends on the efforts of individual members. What have you done to add to the interest?
4. Have you made persistent efforts to induce one person to join the society?
5. Have you grown in knowledge during the last twelve months? Do you know more about Africa, China, Japan, etc.? Have you learned more of the work of Christ in our home land? Are you better acquainted with God's Word?
6. Do you subscribe for "Royal Service?"
7. Do you read it?
8. Do you forget what you read, or do you talk about it to your friends, and so impress the fact on your memory?
9. Have you secured one new subscriber for "Royal Service?"
10. Have you remembered to make your payments regularly?
11. Have you always contributed as much as possible, or as little as possible?
12. In what have you denied yourself, that you might have more to give to Him who for your sake became poor?
13. Have you endeavored to interest others in the work, and secure contributions from them?
14. Three hundred and sixty-five days have passed since our last annual meeting; on how many of these days have you remembered to pray for Christ's kingdom?
15. Did you ask the Lord during the year what special work He had for you to do?
16. Have you asked Him whether He wants you to "go, teach all nations," or whether He wants you to stay at home?
17. Are you willing at the close of this fiscal year to do His will, either to go or stay?
18. What have you done this past year to make you more fit for His service?
19. What are you going to do this coming year in the line of working, giving, praying?
20. Will you attend the next annual meeting with a better report of another year's work, or will you have gone to the other world to give your last report of faithfulness or unfaithfulness?

—Adapted from "X. Y."



MRS. G. W. RILEY.

PROGRESS.

A few weeks ago I was seated on a waiting train at a railroad station. Radiating from the main track were numerous sidings on which freight trains or switch engines stood. Suddenly a long freight on a parallel track began slowly to move and as it acquired speed, I thought my own train had started, too. Glancing toward a near-by side track, I saw a switch engine roll briskly out with much puffing and hissing of steam. I was sure my train moved. It was only by fixing my eyes upon a stationary point on the solid ground that the illusion was dispelled.

This is a familiar experience to all who travel, and is sometimes accompanied by actual physical nausea.

As an illustration, applicable to our W. M. U. work, the lesson is obvious.

At the beginning of this conventional year we started out with certain definite aims and ideals—"Prayer, Study, Gifts, Service." Has there been real progress along all these lines or have we been sitting still in the midst of hurry, bustle and more or less effective activity on the part of others, and imagined we, too, were moving?

Have our eyes been dazzled by the brilliant pageant of the world or dimmed by the consciousness of our own futile planning and barren achievement?

The order of these aims is indicative of their importance, with "faith in God," **praying** for the leading of the Holy Spirit; **studying** His Word and the field; **giving** systematically and proportionately; and in organized personal **service**, "striving for the conversion of those around us as faithfully as for the heathen."

Confused and distracted, we may not realize how far we have come on our journey or whether there is any "pressing toward the mark."

But, fellow-workers, take courage; the year has recorded much advance and the future looms bright with promise. Our God calls us to nobler effort; let us be up and doing with our eyes ever "looking unto Jesus, the Author and Finisher of our faith."

In Christian love,
MRS. G. W. RILEY.

MISS MARGARET LACKEY
Corresponding Secretary W. M. U.

REPORT OF WOMAN'S WORK

An ancient Legend runneth thus:

When Mother Eve had been made to comprehend the enormity of her act of disobedience her repentance was deep and abiding. As she sadly wended her footsteps from the Garden of Eden, her tears fell to the earth, that from thenceforth must know the curse of thorns and thistles.

But God is good; and those tears which bespoke her contrition, fell as seeds, from which sprung beautiful lilies, blooming in richness and profusion wherever man may wander.

It is a long, long call from the Age of Legendary lore to this matter of fact day in which we live. But our Blessed Master in His Infinite Wisdom taught us many lessons from the flowers of the field. We do well to imitate Him in all things. It is therefore the purpose of your secretary of Womans Work to make a practical application of the old time Legend in this report of the past year's achievements.

The bitter tears of our First Mother have bedewed the soil throughout the ages. Whether they have sprung forth as flowers or not, is of no material importance; but we know that they have sprung up in the sorrowful lives of her daughters, many thousands of whom have been consecrated to the sacred task of making the lily bloom where the thistle otherwise might claim the soil.

Your attention is respectfully called to consider the lilies—how they grow. Please observe that they are in clusters.

Just as from the lily stalk there springs out from one head quite a cluster of blooms, so in our Missionary Union, the ideal is a growth in like manner. We are a Graded Union made up of five distinct classes, all laboring, according to our several ability, with the same distinct aims in view: These are, the Womans Missionary Society; the Young Woman's Auxiliary; the Girls' Auxiliary; the Royal Ambassadors, and the Sun-

beams. The fallacy that each of these classes is a separate and distinct organization exists in the minds of many of our good people. A long standing complaint against the Womans Missionary Union has been, "Too many organizations in the churches." But information begets reformation; and we trust that Mississippi Baptists will before many more years reach the aim: A Womans Missionary Union in every church, and every eligible a member of this Union.

We have not yet attained unto this splendid standard. Our report shows in the State only six fully graded unions. But the soil is being well prepared, the seeds are being carefully sown, and they are springing up first the blade, then the stalk; but as yet in many instances it is bearing but a single bloom.

We report 448 Womans Missionary Societies; 81 Young Women's Auxiliaries; 20 Girls' Auxiliaries; 5 Royal Ambassadors, and 50 Sunbeams, making in all 604 organizations.

In the next place your attention is respectfully asked to

Consider the lilies—why they grow.

This leads us to speak of the aims of the Womans Missionary Union. First, systematic Bible and mission study.

All over this beloved state of ours, wherever a body of the Baptist sisterhood is gathered together in any branch of the Womans Missionary Union there is to be found some systematic and soul satisfying study of God's word. Indeed should an enumeration of the Bible classes be made in this report they would be almost as many as the total number of societies. The number of Mission Study classes reported for the year is 246. Your secretary is fully convinced that this does not nearly cover the number of classes held. The Baptist women are becoming broad-visioned because they are climbing, slowly perhaps, but steadily and reverentially up the Mount of Information. And they are training their children for world wide service. They are gently leading their young women into places of joyous responsibility.

2nd. United Prayer: The watchword for the year of the Womans Missionary Union is "Have faith in God," Mark 11:22. The hymn for the year is, "Christ for the World We Sing." With such mottoes inscribed upon our banners, it is not needful to emphasize the fact that one supreme aim of the Union is prayer; united and personal petitions. We believe in prayer and we emphasize our belief as earnestly, as gratefully and as humbly as we know how.

3rd. Systematic Giving. "Systematic and proportionate giving will bring us nearer our ideal of every member being a tither; of gifts to missions being made in proportion to the need as over against other expenditures; and of every society reaching one twelfth of its apportionment each month."

Systematic giving this year has enabled the Womans Missionary Union to report the

(Continued on page 4)

GREETINGS

It is a real joy to me personally to note how loyally and royally the W. M. U. of our churches are giving to the Woman's College and Clarke Memorial College. We thank you for this beautiful spirit you have manifested in this great work and we earnestly urge that when your notes come due that you meet them promptly. We pray God's richest blessings upon you in your work.

What would we do without the women anyway?

Yours in Christ Jesus,
W. E. FARR.

Representing the Baptist Education Commission.

DEVOTIONAL.

Mrs. E. T. Sykes.

The One Thing With Power.

"This one thing I do."—Phil. 3:13-14.

Message to the young—Renewed consecration to the call to service. The vision glorious, before the task.

Message to the aged—"To stand fast and endure as seeing Him who is invisible; and having done all to stand."

"Thousands at His bidding speed,
And post o'er land and sea without rest;
They also serve who only stand and wait,
And often serve the best."

In relation to all:

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made."

Our times are in His hands who saith,

"A whole I planned; youth shows but half.
Have faith in God,
See all nor ever be afraid."

WHY ESTABLISH AND MAINTAIN DENOMINATIONAL SCHOOLS.

By Mrs. J. L. Johnson, Jr.

This is a day of thorough, proficient schools. Within our reach are good public schools, Agricultural High Schools, State Normals and State Universities. With all of this available educational advantage, is there any reason for the existence of denominational schools? Are Baptists wise in giving their money to found such a school as the Woman's College, when there is such a pressing need for funds for our Hospital, Orphanage and our Mission fields? This is a question worthy of our best consideration.

We, as Baptists, pride ourselves on following the lines of action laid down in the Bible. In doing this, we not only have to heal and to preach, but we have to teach; Christ is never referred to in the Gospels as a preacher, though seven times, it is said that he preached; seventy-four times he is

referred to as a teacher. If we would follow in his steps, we must teach the untaught.

Then why not put Baptist teachers into our State schools? Two reasons are obvious: first, on account of political conditions, often we cannot get them in; second, when we do succeed in placing them in State schools, they cannot teach any distinctively Baptist beliefs. There is no place for the teaching the Bible in our State schools, and we believe that all education is deficient which is untouched by the influences of God's word.

A girl finishes the course at a good High School, she goes to a Normal School to prepare herself to teach, she finishes the course, she teaches a year, she marries. I would not say that her preparation is wasted, for it will help her; but for usefulness, she cannot compare as a rule, in the realm of home maker, with the girl who has been taught the Bible, whose heart has been fired by high ideals of motherhood, and whose "book learning" has been illumined by the principles of Christian living.

Beside teaching the Bible, one function of a Baptist school is to train the pupils along all lines of Baptist activity, to interest them in all the different phases of our denominational life. Some of our grown-up young people do not realize the purpose of our organized work. I believe that at the impressionable time of life, they have to be taught the uses of our different boards and the value of co-operation. I believe, (and the experience of every Christian worker before me will bear me out in this statement) if we are ever to enlist and instate our Baptist young people to carry on the work of our denomination, to lead Baptists into broader fields of usefulness, it has to be done during the years in which they are getting their education along other lines. Where can a Baptist girl get this—the Bible work, the Mission Study work, the training in the Sunday School Normal Course, leading her into sympathy with all the phases of our work, save in a Baptist School?

One paramount reason for the existence of our Christian colleges is this: The college period of life is frequently a period of doubt of religious belief. Children reared in Christian homes, and converted before they go away to school sometimes have their minds filled with doubt, because in many cases they are changing the habits of a lifetime, the reason is developing rapidly, and they come in contact with different moral environment. Judson and Carlyle both had an experience like this, but were brought back to the faith. Who can tell the history of the scores who are never brought back? Let us look into our churches, and see the multitude of young people whose lives are lost to the church, and see for ourselves.

It seems to take not only intellectual development, but also the divine spark that comes from specific spiritual development to make real leaders. In 1912 the Presbyterians made a review of 550 of their Christian workers, and found that 84% of them had been educated in Christian Schools, 6% in state schools and 10% in unclassified and un-

known schools. Some time ago, a census was made of this state to see where our real educational leaders came from. At that time it was found that Mississippi College men were holding 51% of the responsible positions in educational circles, including the presidencies of two great state institutions. So I present to you one of the greatest reasons for the existence of our denominational schools. It is to train leaders who have truly learned to pray "Thy Kingdom come;" leaders whose unselfish efforts will be given in public schools, in our public offices, in our homes, bringing in the kingdom of our Lord, and His Christ.

Some one says "Our denominational schools cannot compete with our state schools in equipment." I will grant that this is true, and ask why it is true. It is because the state schools have behind them not only the appropriations of the Legislature, but also the money of scores of our good Baptists who are patronizing those schools.

As denominational schools cannot as yet compete with state schools in equipment, no more can state schools compete with denominational schools in the developing of Christian character. Several weeks ago I had the pleasure of showing the grounds and buildings of the Woman's College to a man who is a Christian and a scholar and who was educated in a state school. He said to me "If my child's teacher has to be deficient in either intellectual acquirements or spiritual development, I prefer that she be lacking in the intellectual attainments."

At the Woman's College we teach girls Music and Art, Home Science and Millinery; we teach them to be teachers and stenographers, but the ultimate ideal of the college is to prepare them for life. We want to send them out equipped to make for themselves a living, but higher still, to build a life that is worth while; to make homes, Christian homes, which after all, are the strongholds of our faith.

Send us your girls, interest your neighbors' girls in Christian education, and by God's help, we will send them back to you leaders who will build up your church, teachers who will build up your schools, mothers who will make real Christian homes. Send them to us, and with the Master's help, we will send them out

"Strengthened to suffer,
Gifted to subdue the wrongs of selfishness,
Quietly to sacrifice the ambition of self-advancement,
Unto a task of seeming lowliness,
Yet Godlike in its purpose."

The Pennsylvania Baptist Convention made an increased appropriation for the support of their State paper. The editor stated he had not received a dollar from the paper. The conventions also elected three of the board of directors for the paper, and a special commission appointed to increase the circulation. The Baptist Commonwealth is well deserving their support.

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— by the —

Mississippi Baptist Publishing Company
P. I. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

PATIENCE OF THE WOMEN.

To a man, one of the marvels of womanhood is to see his wife, or mother or daughter sit down to rest from the weight of household cares, and immediately take up a needle and begin making her fingers twinkle over a piece of crochet or a garment for some member of the family. How anybody could work with anything as small as a needle is beyond his masculine comprehension! How there could be hope of making anything big enough to be visible to the naked eye out of a fine spun thread is more than he can take in! All this is done mostly at odd times, out of fragments that he would throw away as too trifling to bother with. And yet these same nimble fingers, these odd snatches of time, this forever keeping at it is what keeps the household together and the house fit to live in, fit for a king to live in.

Let Patience have her perfect work, for she will never be satisfied till the work is complete, and no work worth while will ever be complete without patience. This quality has never had its proper measure of esteem. We have thought of her as sitting in a corner submissively waiting and enduring until life is over and she rests meekly in a modest casket. Not on your life! This fine womanly quality is the one that brings things to pass, that sees the end a long way off that works toward it, waits for it and never surrenders. A woman will outlast a man any time in an argument or in adhering to a noble purpose until it is accomplished, even when those of the "opposite sex" have given it up as impossible.

This willingness to continue, this resolution to endure makes things possible in the Lord's work which were unbelievable. This power of attention to little things, to all things, to every detail; this purpose to begin at the beginning, to utilize every force, to cultivate every corner, to develop every resource, to bring into line every latent energy; this faith in the ultimate issues, this confidence in God and willingness to do His will and abide His time; who has it but a woman? Their thoroughness is nowhere better demonstrated than in the work of the Woman's Missionary Union.

THE BAPTIST RECORD

Thursday, November 11, 1915.

They begin with the children in the Sunbeam Band; include the boys in the Royal Ambassadors; the Girls' Auxiliary; the Young Woman's Auxiliary, and the senior and junior W. M. U.'s. They work for everything in the kingdom and with patience wait for its coming. In the meantime they are patiently adding knowledge to knowledge and systematically contributing for twelve months in the year. The instruction that is given is like the snowflake—pure, light, continuous, unremitting, cumulative. It grows in volume until it moves like a glacier, irresistibly and by its perpetual springs and rivulets fertilizes all the valleys and wide spreading plains. Patience on a monument? Never! This is the sort that has six wings and that rests not day and night, till all the earth shall take up their glad song of redemption.

P. I. L.

YOUR BLESSINGS BALANCED.

John prays for Gaius that he may prosper and be in health even as his soul prospers. To many of us that might prove an unsatisfactory standard by which our material prosperity should be measured. You have seen many, perhaps, for whom you could wish that their spiritual prosperity might measure up to their temporal blessings. The ideal condition is where the blessings temporal and spiritual are properly balanced. Each ought to be a means to promote the other. Material gifts and advantages, if properly received and used, will become a means of grace; and spiritual development ought to enable us to enjoy material blessings and to increase health and energy and economy and wisdom for acquiring material blessings.

Too often success in temporal things dries up the fountain of interest in spiritual things and stands in the way of spiritual growth. For this reason the way is often rough and seldom unbroken or continuous. Our approach to spiritual ideals, our growth in grace is like the zig-zag course of a ship making its way against the wind. We can't pursue a straight course or make headway against the adverse conditions without "tacking," and not infrequently we have to be lightened of our carnal burdens by the loss of material things.

Any experience of worldly prosperity brings a new responsibility for spiritual activity. There is as much need for preserving the balance here as there is in the bank or amid rival nations. There ought to be no lopsidedness in Christians, and it is an unhealthy condition that allows a man to grow in material possessions or in intellectual horizon without corresponding spiritual growth. One of the saddest and commonest tragedies of life is that many young men grow strong and broader in knowledge and intellectual acumen, or accumulate good property and become absorbed in worldly business while the knowledge of spiritual things, their interest in them, and their faith remain as in the estate of childhood. On

the other hand John says, "I have no greater joy than to see my children walking in the truth."

"THE ROAD TO YESTERDAY"

Sisters of the Woman's Missionary Union:

For another twelve months we have walked together along the road which was planned and prayed out for us as a Union. We have today reached one of the way-side stations where we pause and take a reckoning in regard to the way we have come, and where we adjust our burdens anew for another lapse of the journey.

What has this "Road to Yesterday" meant to you, my Sister? Are you stronger for having travelled it? Are those with whom you made the journey better women because you were numbered in their party? Did you bear in mind each day, each hour, that Jesus was walking that road with you? Ah, how many searching questions come to our hearts when we pause to contemplate,

"THE ROAD TO YESTERDAY"

If I could journey back a little way—
Along the road that leads to yesterday,
There are so many things that I would do,
So many moments I would live anew.
That I might speak a slower, kinder word,
My tongue I'd bind with Patience's golden cord;

I'd guide a young child by an older hand,
I'd give my strength to help a weaker stand;
And with a beggar I would share my bread,
Upon my breast I'd sooth some weary head,
I'd wipe the tears that I saw fall like rain,
And with my kiss I'd heal another's pain.
I'd ask of God to make my heart content
In striving that each hour be worthy spent.
Today I'd smile, when yesterday I frowned,
And count myself a woman richly crowned
By that true love so humbly offered me.
I'd give my service oh so full and free
Could I but journey back a little way
Along the road that leads to yesterday!

REPORT OF WOMAN'S WORK.

(Continued from page 2)

following amounts contributed by the State organization:

Home Missions	\$ 5,493.32
Foreign Missions	8,111.51
State Missions	5,913.37
Hospitals	1,889.98
Orphanage	7,678.96
Frontier Boxes	1,243.80
Training School Bible fund and	
Marg. fund	2,017.69
Colleges	1,774.08
Min. Relief	759.01
Min. Education	625.14
Jubilate fund	1,468.90
Literature fund	146.85
Total for Benevolences	\$37,122.61
Total for Home Uses	\$23,387.59
Grand total for year	\$60,510.20

Your attention is called to the fact that while we have not quite reached last year's figures, that this is really a better report.

Thursday, November 11, 1915.

THE BAPTIST RECORD

Our gifts to benevolences are greater than they were last year; our Home Uses are less. But we do not feel that Home Uses should be depreciated because the amounts are not sent to our boards. Many a church in the State would almost cease to exist but for the work of the women. Visiting pastors often receive a large per cent of their donation from the women. And the church itself is the special object of their care.

4th. Organized Personal Service. The organized personal service of the Woman's Missionary Union is endeavoring to show that we are striving "for the conversion of those around us as faithfully as for the heathen." As a body of women we declare ourselves in sympathy with all that makes for the spiritual and physical uplift of our country—peace, prohibition, Sabbath observance, and the crusade against poverty, disease and crime. It is the purpose of personal service to seek for the causes that produce poverty, undermine health, and make criminals; and to bring to bear on these causes those forces that will eradicate them root and branch. With the child in the midst as a starting point, we endeavor to make the community, "the home without walls," as a safe place for infancy, childhood and youth, knowing that maturity and old age will be useful and peaceful if the early days are safe-guarded and wisely directed.

Again you are requested to
Consider the lilies, WHERE THEY GROW.
The answer comes sharp and incisive,
wherever the hand of woman plants them;
wherever the penitential tear of Mother
Eve falls, making a place for them, wherever
the thorns of sin and the thistles of sorrow
break through the soil, there the lily is
found to brighten and bless.

We beg you to note, however, that this Woman's Missionary Union bloom of ours has need of the strength and persistency of the lily in order to gain a foot hold in many places. Laymen often times consider it no business of theirs to speak a word of encouragement or lend a helping hand toward its endeavors. Pastors, though recognizing the efficient service of this arm of the church, are sometimes indifferent; and few indeed of them are sufficiently aroused to the important task set by the Union to tactfully say to each woman, as she applies for membership, that her uniting with that church, also unites her as a working force to the Woman's Missionary Union.

But in spite of these and other discouraging features, the Union grows.

This year we number 122 new country societies and 43 new town and village organizations, making a total of 164 new members to the Union.

Like their chosen namesake, the lily,
"They grow in the rain and they grow in the dew."

Yes, they grow;
They grow in the darkness all hid in the night,
They grow in the sunshine revealed by the light,—
Still they grow."

But the mere fact of growth is not always

an evidence of fruit-bearing; and indeed the lily has never been cultivated for its fruition. Leaving therefore, the similitude of our beautiful figure just here, your attention is called to some special acquisitions of the Woman's Missionary Union for the year:

When the Southern Baptist Convention convened in May we were enabled to report all apportionments had been met. We doubt not that we shall make the same good report this coming May. However we are attempting to raise about \$4,000 for our Training School Fund, Margaret Fund, and Bible Fund. We have never asked assistance from the brethren to these causes; but we do need some liberal personal donations, and at times our hearts turn yearningly to where men live and move and make their profits.

Several societies in the State where church houses are being erected, have given large pledges toward this work—and have without exception met them. This accounts for our figures to Home Uses being so large.

Several societies are keeping native missionaries on foreign fields. Several societies are educating students in colleges. One society sent out a missionary to Japan in September, paid all her expenses en route, furnished all her wardrobe for a year to come, and will support her entirely for an indefinite time. This one object demanded of these women an outlay of more than a thousand dollars for this year—and they propose not to fall behind with any other benefaction.

Numberless items could be mentioned in regard to some of our smaller and remote country societies, telling of sacrifices greater than these inferred above. We know they are pleasing in the eye of Him who looks into the heart of the giver rather than at the gift.

Finally, the Woman's Missionary Union is that member of the church body through which the Baptist women of the State show forth their love and their loyalty to their Lord. "God hath set the members each one in the body even as it pleased Him." "God tempered the body together." Working together then to harmoniously do His will, the women of the Union now turn their faces eastward to welcome the dawn of another fiscal year. The closing year, for which we have in this report tried to render you an account, in this story of the lilies, has been a gracious one. It will long stand out with us from all other years as marking our supreme loss in the going home of our Matchless Leader. But her last will and testament bequeathes to us an Ideal, and the purpose is strong with us in Mississippi, as it is with all the faithful women in the Southland to fulfill it. And in it we hear the echo of the Master's message: "Go ye *** make disciples *** teaching them *** And lo I am with you always."

"In the bosom of the lily Christ was born across the sea,

With a glory in His bosom that transfigures you and me;

As He died to make men holy let us live to make them free."

Statistical

Number of miles traveled by Miss Lackey, 8489.

Number of miles traveled by Miss Traylor, 2,208.

Number of days spent on field, Miss Lackey, 264.

Number of days spent in field, Miss Traylor, 61.

Number associations attended, 23.

Number of rally days attended, 5.

Number of churches visited, 258.

Number of associations campaigned, 47.

Number of pieces literature distributed, about 50,000.

Expense account Miss Lackey, year, \$169.15.

Expense account Miss Traylor, five months \$78.00.

Expense account office for year, \$172.80.

Expense account central committee, \$118.91.

Total expense account for year, \$538.86.

Salary Miss Lackey for year, \$850.00.

Salary Miss Traylor, five months, \$250.00.

Total amount expended by W. M. U. for year, \$1,638.86.

The W. M. U., of the Yalobusha Association, which convened in the hospitable little city of Oakland, October 6th, was one of the most profitable as well as enjoyable conventions this association has held in years. We missed a number of faces, we so expected to see, especially the leadership and guiding counsel of our beloved Miss Lackey. The convention was conducted by our leader, Mrs. J. H. Brown, of Grenada, in a spirit of reverence and devotion that was inspiring.

Those who responded to their names on the program did so much credit to themselves. Mrs. Brown's report for the three quarters ending was good. The societies represented also gave splendid reports, and the representatives from places where the woman's work had ceased, asked for aid and prayer for their reorganization.

From the interest manifested, we feel sure great good will come from this convention and among other results, will be a larger number of societies enrolled for the coming year's report.

Oakland reported an A-1 society; their leader, Mrs. McPherson, is to be congratulated upon for her work and may God grant her influence as a stimulant to other societies. When each start in their work with the earnest determination to do more this year than ever before, let us be careful to put first things first:

"Righteousness before Success;

Character before Reputation;

Holiness before Happiness."

In behalf of those in attendance I express appreciation of the extended courtesies and hospitality of the good Christian women of Oakland. They are A-1 hostesses.

Sincerely,
MRS. H. J. RAY.

In buying books, money can hardly be better spent than in getting biographies of good or really great men.

REPORT OF COLLEGE CORRESPONDENT

MISS MARY RATLIFF, Raymond, Miss.

The Woman's Missionary Union in annual session at Houston, Texas, in May, 1915, adopted this resolution: "That a Young Woman's Auxiliary be organized in every Baptist school and college, in order that the young life and service of our students be conserved for Christ through the churches, our God-given channels of usefulness. Mississippi saw this need years ago, and in each of our four Baptist colleges, where girls are educated, and also at the State Industrial Institute and College, we have live, active Y. W. A.'s led in training and service by the consecrated teachers, members of the W. M. U.

A letter to me from the educational department of foreign missions last May, contained this statement, "You may be glad to know that the young women in Mississippi are, perhaps, doing more in the line of mission study than any other State this year."

Away back in 1886, Mrs. R. A. Cochran, always on the alert to further the kingdom, organized the Janie Sanford Missionary Society in Blue Mountain College. Fostered in loving and solicitous care by the principals of the school, it has been a great factor in "conserving for Christ" the hundreds of girls who have been its members.

In 1911, at the suggestion of the pastor's wife, Mrs. R. A. Kimbrough, the name was changed to the Janie Sanford Y. W. A. and the slightly different constitution adopted.

My visit to them just after the convention was one of the joys of the year. Our program for the Counselor says, "She shall be a consecrated member of the W. M. U., in sympathy with college life, the student religious movements, and the missionary interests." Mrs. T. C. Lowrey, who has been their faithful counselor so long, is all of these and more.

They enrolled 113 members, had fifteen mission study classes, with a total enrollment of 164 and six different books complete, besides three Bible classes as a part of the curriculum, with over 100 enrollment.

Their personal service consisted in, clothing sent to the poor, literature sent to State prison and to the negroes.

Financial.

Foreign missions	\$ 20.00
Home missions	20.00
Training School	20.00
Blind Girls' School, Canton, China	167.75
Fruitland Institute (box)	5.00

From Blue Mountain I went to Clarke College and met with that faithful band of fifteen girls, led so successfully by Miss Buchanan that they made six points in the standard of excellence. They had one mission study class and one Bible study class. Their contributions were given through the church.

It was an inspiration, in the cold month of January, to meet with Mrs. Johnson and her girls of our Baptist Woman's College, at

Hattiesburg. As a leader, her work speaks for her. Practically every girl in school attends the meetings and 126 were enrolled as members.

They report 105 in Bible study, a part of the curriculum, and ten classes in mission study with a total enrollment of 130, each class completing three books. These classes were led by ten girls whom Mrs. Johnson had trained and she had a special meeting with them each week.

They report as personal service: Thanksgiving dinners carried to the poor, aid in cases of want and sickness, visits to children of neighborhood in interest of Sunday School, and a few colored children taught on Sunday afternoon. Their financial report is good.

Christmas offering	\$ 20.00
Home missions	10.00
State missions	20.00
Baptist Hospital	15.00
Training School	20.00
Mississippi College	5.00
Orphanage	14.00
Personal service	18.00
Home uses	13.00

They made five points in the standard of excellence.

Mrs. Quisenberry, so well fitted for the task by her successful record as a teacher and because her heart is in the Lord's work, led the girls at Hillman last session but other duties are so pressing that she has had to give it up and one of the teachers, Miss Ernestine Thoma, who is a trained Y. W. C. A. worker, is rendering invaluable assistance. They were so fortunate as to have Mrs. Graves, our beloved missionary from Canton, China, with them in October. It was also my privilege to be there and a delight to learn that every boarding girl was enrolled as a member, and they seldom had an absentee at the meetings.

Last year they enrolled twenty-two and report two mission study classes, two books studied. Their financial report is not large because nearly, if not all, of the girls belong to the B. Y. P. U. and contribute through it.

Foreign missions	\$ 3.67
Ministerial relief	10.00

The 220 girls who compose the Y. W. A. at the I. I. & C. feel that Miss Elise Timberlake is a great help and inspiration to them. Mrs. J. P. Harrington has recently been appointed college hostess and we are sure she can help them solve some of their problems. As they do their Bible study and mission study in connection with the Y. W. C. A., they sometimes feel that it is hardly worth while to have the Y. W. A. organization, but your college correspondent feels that it is very much "worth while." Last year and the year before, one of our noblest girls from our orphanage, Miss Ernestine Low-

ther, had her expenses (\$101.50) at the I. I. & C. met by this Y. W. A. When she receives her diploma in June she hopes to take special preparation at our Training School in Louisville, then will be ready to devote her life to the kingdom's advancement. In the great beyond these girls will see how very much worth while is the work they have done and we are glad it was done through the Y. W. A.

They studied five books, two courses in each, with an average of ten to a class. At the close of the session I sent a letter to the president of the W. M. U., where there was a W. M. U., of each of the sixty-eight seniors, members of Y. W. A., from these five schools, urging the society and the church to use these trained workers in every way possible; as leaders in Sunbeam Bands, R. A.'s, Girls' Auxiliaries, Y. W. A.'s, and mission study classes.

Where there was no society I wrote to the girl, herself.

Miss Tyler, our general college correspondent, has written me many inspiring letters and was very kind in her commendation of our report in May. I have no expense account to submit as anything I have done has been purely "a labor of love" and a great pleasure to.

Your College Correspondent,
MARY RATLIFF.

ORPHANAGE.

Mrs. J. P. Harrington.

Last February while trying to help our corresponding secretary in the associational campaigns, it was my great pleasure to go to Aberdeen and speak to the ladies of Monroe County Association. I told them of a few of the needs of our orphanage, especially of the dining room. The W. M. U. of Aberdeen—noble women they are—gave me \$22.75.

This fall it was my privilege to attend a few of the associations in annual session. Tishomingo added \$14 for this same cause; and one of the Baracas of Corinth, who was present and heard the plea, went home and sent \$10 from the class. Altogether, there were raised \$46.75, which I have just expended for the orphanage.

Here is a little story in regard to just one dollar of this money: The association met at Kossuth, about ten miles from Corinth. An old man was attending the association, a delegate from his church. After the plea was made for the orphanage, he arose and wiping the tears from his eyes, said, "Brethren, when I got to Corinth last evening I had just one dollar in my pocket to hire a conveyance to bring me out here and take me back; but last night as I lay there thinking of the Master's work, I said to myself, 'Why can't you walk out to Kossuth and save this dollar? It may be that when you get there you will want to give to some good cause, and you will not have any money.' So I just walked out and I am going to walk back, and give this sister this dollar for the orphanage." He also said that he never

thought but that the orphanage had everything they needed.

This dear old brother from the country was not the only one who did not know; for some of our most influential men were present, who came and said, "We thought they had all they needed at the orphanage."

On the 8th of October I went to the orphanage to look into special needs. Here are some of them:

There are fifteen tables in the dining room. Four are eight feet long; ten are twelve feet long and one is ten feet in length. These tables needed everything from tablecloths to dishes for food, plates, knives and forks, spoons, etc.—in short, everything to complete the needs of a well served meal. With the limited means I had, the following articles were purchased:

Eighteen dozen plates, eighteen dozen tumblers, eighteen dozen teaspoons, fifteen large meat platters, fifteen vegetable bowls, fifteen water pitchers, fifteen pepper shakers, fifteen salts.

For the kitchen, the following:

Eight biscuit pans, four large dish pans (two to cook in and two to make up bread in), four large spoons, one grater, two meat forks, and one potato masher.

Now they need dish cloths, table cloths, some nice knives, forks and tablespoons, chairs, etc.

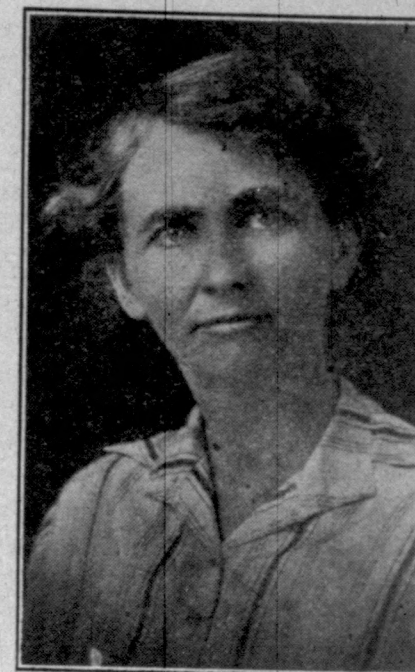
Brother Carter and the boys have the "fire protection" installed. He said that it had cost about \$500, and they need \$250 to finish paying for it.

Jesus in the sermon on the mount at the close, summed up all the teachings in this one sentence, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." If this rule was understood and observed, it would abolish war, end all troubles between labor and capital, between individuals, all human suffering would be relieved, the gospel would be speedily carried to all the world, and our orphanage in Mississippi would have all it needed, for "Love is the fulfilling of the law."

Let the Baptists of Mississippi who are the children of God, adopt this as the rule of their lives and a new day will dawn in the history of Christianity.

REPORT OF YOUNG PEOPLE'S LEADER FIVE MONTHS' WORK

When I realize that I am standing before you as your representative of the Young People's Work, my mind goes back to a little less than a year ago when I received a message from your corresponding secretary telling me of my appointment. I have the same feeling of inability that I had that day but with the blessed promises—"I will instruct thee and teach thee in the way thou shalt go" and "Not my might nor by power, but by the Spirit, saith the Lord of hosts;" and the beautiful spirit of co-operation shown by the Central Committee, I was led to accept with the hope that I, as Andrew of



MISS FANNIE TRAYLOR
Young People's Leader

old, may be permitted to lead many, more capable than I into His service.

We want a greater vision of the possibilities of our young people, they are treasure-boxes just beginning to open and the things of value are only beginning to reveal themselves. It is our business through our young people's organizations to help them to know what powers they possess. These are the convictions that have been revealed to me during these five months spent in your service.

Days in the Field.

My first call to field work was from Brookhaven Y. W. A. I went a few days after entering the office and found a group of enthusiastic girls who gave me inspiration in the beginning of my career as a state worker. I came in touch with the G. A.'s and Sunbeams also—"Being confident of this very thing, that He who began a good work in them will perfect it until the day of Jesus Christ."

During hot August days I spent a week among a few of the churches of my native county and in the adjoining one, organizing new societies and strengthening the old. With the coming of cool weather the first of September I found myself longing for the schoolroom where I had spent my "fall" days since my first days in school but the first fifteen days I had an opportunity to work off my superfluous energy and homesickness in a church to church campaign in Marion county; this was a great opportunity to enlist God's people for more efficient service. It was my privilege to organize nineteen societies in this campaign. We are trusting that they may grow in grace and wisdom and be able to realize the hope He has in them.

How I would like to tell something of each of the nine associations visited, their accomplishments, their struggles and their needs but time will not permit. Some of these associations have not heard the "Still small voice" saying to them as He said to Peter, "Feed my lambs," for they are not

training their children and young people in missions—but with the God we trust and our watchword "Have faith in God" we are able to gain a little each year.

Days in the Office

The first six or seven weeks were spent in the office learning of its duties and pleasures. It is such a joy to be able to send out literature to societies eager for information; much time is spent while in the office corresponding with local leaders; sometimes a word of encouragement from us enables them to discover their capabilities and they arise to their responsibilities. When a letter comes telling of a new organization perfected for the boys or girls just after one of us has made a visit to this place, we take new courage and abide deeply in the promise—"Cast your bread upon the waters; for thou shalt find it after many days." Surely great strength has come to me through corresponding with the consecrated leaders.

Special Days

In July it was my privilege to spend a week at our South Mississippi Encampment at Hattiesburg, indeed this was the mountain top experience of my summer's work. We had a W. M. U. hour for real study each day of the week. It was a temptation to remain on the "mountain top" but had to hasten to other duties. My next engagement was at Meridian where the city union came together in a rally meeting. I want to tarry here but I dare not. Another special day was at a quarterly rally day in Leaf River Association, the meeting was held in the country among the fields of cotton and corn, here we found many "diamonds" but not in the rough. One church rally was attended at Utica, their aim is to reach a graded union soon.

One special day in Marion county will be remembered with love and tenderness. One lady expressed her enthusiasm for the Master's work in this way, "I can't write my name but I am coming to every meeting of our society and do all I can." May God bless her and make her an example for others to use what they have. Give your talents to Jesus as the lad gave the loaves and fishes and He will multiply your usefulness and feed the starving multitude around you.

Recommendations

We have observed from correspondences and personal conversation with Sunbeam and Royal Ambassador leaders, a great need for a booklet of suggested programs for Sunbeams and Royal Ambassadors; therefore I do hereby recommend that the Central Committee be authorized to have said book prepared.

A second recommendation is that we have a Sunbeam banner to be awarded to the Sunbeam band attaining all points in the Standard of Excellence and whose gifts are the greatest per capita; home uses not included.

The editor of The Baptist Record sent in his personal check for ten copies of "Keep My Money." Let others follow this noble example.—D. P. M.

GOOD MOTHERS AND GREAT MEN.

By Madison C. Peters.

There never was a truer saying than this: "Like mother, like son." Sir Walter Scott's mother was a superior woman, a lover of poetry and painting.

Byron's worst enemy was his mother, proud and ill-tempered. She reviled him as a lame beast. He replied, "I was born so, mother."

Ruskin acknowledged without stint the debt he owed to his mother's love and care of him in a system of education, though Puritanically stern, yet founded on high principles of wisdom and righteousness.

Napoleon's mother not only possessed a superior mind and deep piety, but was a heroine who could look in the face of physical danger without winking.

As a rule, such women as Cornelia have such sons as the Gracchi. Such a woman as Agrippina, the younger, a murderess, has such a son as Nero.

The mothers of Patrick Henry, Daniel Webster and Henry Clay were distinguished for their conversational powers.

The mothers of the Wesleys were distinguished for her intellectual powers and executive ability, so that she has been called "the mother of Methodism."

The debt that the United States owes to the mothers of its good citizens cannot be expressed either in words or in figures. It is a debt on which the republic can only pay the interest—interest that exists in the manifestation of an ever-increasing reverence for American motherhood, for with all its magnificent resources, and with its \$200,000,000,000 of wealth, it is too poor to make even a feeble attempt to pay the principal.

Mothers have trained our statesmen. Washington was eleven years old when his father died, leaving the widowed mother, Mary Washington, with five children to educate and direct. The little manual in which she wrote all her maxims of religion and morality was preserved by Washington as one of his most valued treasures, of which he says, "Was consulted by me many times in after life." A French general, on retreating from the presence of Mary Washington, remarked, "It is not surprising that America should produce great men, since she can boast of such mothers."

Thomas Jefferson's father died when the lad was fourteen years of age. His mother was a woman of unusual refinement of character. On the death of her husband she found herself the guardian of her children, responsible for her vast entailed estate that was to go to the eldest son, Thomas.

A few days previous to the birth of Andrew Jackson, his father died and the widow and her two little sons rode to the church in the wagon with the coffin. The mother engaged herself as a housekeeper in the home of a brother-in-law. She toiled tremendously for her children, clothed and educated them as best she could. When Andrew Jackson became President, he ascribed

his achievements to her words of admonition.

Madison and the elder Harrison were left fatherless when only small boys.

Tyler, Hayes and Cleveland depended on their widowed mothers for their training.

How Lincoln revered his mother is told by all his biographers. He imputed his best qualities to inheritance from Nancy Hanks.

General Grant's mother went into a room at a certain hour of every day during the war to pray for her Ulysses.

Garfield's father died when the future President was only two years old. His mother was left to fight the battle of life alone. On the day of his inauguration as President, the first thing he did after having taken the oath of office was to kiss the wrinkled face of his mother and say, "Mother, you have brought me to this."

President McKinley left the Capital and the affairs of state to watch at the side of his dying mother, to receive her last blessing and give her his last kiss.

John D. Rockefeller said, "My mother taught me to make everything count. When I became a partner in a grocery, I got some barrels of beans cheap, because there were many black ones among them. I expected to sell them cheap, too, but my mother said, 'John, put in all your spare time, night and day, sorting those beans, and then they will be of extra quality and you can sell them at an extra price.' For weeks I worked, picking over those beans by night, throwing out the black ones. It was a lesson I have never forgotten. Through me my mother says to all young men, 'Throw the worthless out of your life; make everything count.'"

Henry H. Rogers, who made Fair Haven the model Massachusetts town, said, "Up to a few years ago I went to my mother with all my joys and all my woes, just as I did when I was a boy." Every morning at eleven o'clock, in the midst of his battle for millions, he telephoned from New York to his mother at the little Fair Haven cottage, which she never consented to leave for the great castle her son had built.

The future of America is in the hands of the mothers. In her office the mother holds the key of the soul. She it is who stamps the coin of character, and it is to her America is indebted for her great men.

WHEN THEY ARE DECEIVED.

When the shepherd in Scotland was asked if his sheep would follow the voice of a stranger, he replied, "Yes, when they are sick, but never when they are well. A sick sheep will follow anybody." Just so long as a Christian keeps himself in a healthy condition by feeding on God's Word and by exercising in his fields of activity, there will be little danger of his going off after the "faddists" and false teachers of his age.—Lookout.

The Biblical Recorder says in North Carolina the convention has always elected the mission secretary. In Mississippi it is entrusted to the Convention Board.

The card table, when stakes or prizes are offered to the best players, does not lead to gambling; it is gambling. It fosters the desire to get something for nothing, which is the essence of robbery. It furnishes the excitement which throws its spell over young men and women and leads them rapidly to ruin. It is the foster-mother of dishonesty. It is high society's contribution to the forces that carry men and women to the state's prison. It is a hindrance to the growth of manly, honest character, because it shows to young men a way of getting money without working for it. Whatever may be said of a game of cards simply for the pleasure of winning, there is no argument in defense of card playing for any kind of stakes that will not justify with equal force any other form of gambling.—A. C. Dixon.

While in Macon we were invited to take an afternoon ride with the lamented C. B. Willingham, of that city. In the course of conversation, in substance, he said, "These are dreadful times through which we are passing. I do not see how I am to keep my business going. I have been giving one-tenth of my income to the Lord's cause. It must be having a very hard time during this panic." Then he paused. We expected to hear him say that he could not continue to give one-tenth of his income for the furtherance of the kingdom, but instead he said, "I have decided to give the Lord one-eighth of my income and have changed my books accordingly." So far as we know, he kept this up to the end of his life.—Christian Index.

The mayor of Memphis, vice-mayor and police judge were suspended from office because of failure to enforce the prohibition law, pending the decision of the supreme court of Tennessee as to the constitutionality of the ouster law. It looks like prohibition has come in earnest in Tennessee and come to stay.

The German Baptists in the United States and Canada number 30,000, but their denominational paper has as many subscribers as does the organ of the 160,000 Baptists in Mississippi. Do they have better Baptists, or a better paper, or both? And which is cause, which effect?

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THE SICK SUNDAY SCHOOL.

When the attendance at Sunday School is below what it is reasonable to expect, the school should be placed on the sick list.

In this day of "scientific research" among the doctors and trained nurses, Quiet is the strict demand in the sick room.

The same rule might be applied to the sick Sunday School with profit, for there is no surer or quicker way to kill a Sunday School than to talk it to death.

BILL RELLIN.

Indianola, Miss.

TOUGH FOR THE CLIENT.

The judge was a kindly old fellow and the young barrister was nervous. "My unfortunate client," he began in a quaking voice and a dry throat, then stopped.

Fumbling among his papers with a trembling hand, he bled again.

"My unfortunate client"—but his throat dried up.

Desperately mopping his brow with a handkerchief, he made another attempt.

"My unfortunate client"—but it was no good.

The judge, smiling down at him in a kindly way, said:

"You may proceed with your statement, Mr. Blank. The court, so far, is in entire agreement with you."—Louisville Herald.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

NEWS IN THE CIRCLE
MARTIN BALL

Suppose we meet at Hattiesburg and have the greatest convention of all. We are assured that every one will be well cared for.

Pastor Arthur Fox, of Parkland church, Louisville, Ky., has just closed a meeting with fifty additions. The revival spirit goes on.

We are having a hard time trying to keep the Sunday lid on in Clarksdale, but we are making some little progress. Things look better.

The church at Quitman, Ga., has called Rev. A. A. Summers, of Natchitoches, La. He began work at Quitman, November 1.

Evangelist J. H. Dew will aid Pastor J. D. Franks in a series of meetings at Durant the latter part of November. Dr. Dew is one of our most successful evangelists.

The First church, Temple, Texas, has presented Pastor S. E. Tull with a 1916 Oakland automobile. See how our Mississippi boys stand with the outside world!

Evangelist Roy Palmer, of the Home Board, aided the Calvary church, Roanoke, Va., in a gracious meeting. One hundred united with the church. Others will join later.

Pastor H. L. Martin, of Indianola, is aiding Pastor Measells in a meeting this week at Sumner. Dr. Martin is a splendid pastor-evangelist, and we look for a great revival at Sumner.

The church at Columbus, Ohio, has called Dr. L. W. Doolan, of Bowling Green, Ky. He accepts, to take charge December 1. The membership of the First church, Bowling Green, are loath to give him up.

Pastor E. F. Adams, of Gibson, Tenn., recently assisted Pastor T. B. Rouse in a meeting at Arlington, Ky., in which there were forty-five baptized into the fellowship of the church. The church was much revived.

Dr. John Henry Barber, after about two years' work in Clinton, has resigned, to take effect November 15. He goes to a pastorate in Oklahoma. He is a graduate of Mercer University and the Louisville Seminary.

Dr. Kerr Boyce Tupper is now conducting a meeting at Dyersburg, Tenn. Dr. Tupper is from Philadelphia, Pa., a son of Dr. H. A. Tupper, once secretary of the Foreign Mission Board. The meeting at Dyersburg is a union mix-up—nobody responsible for anything.

The Berean class of the Durant Sunday School recently entertained the men of the church and town at a splendid banquet. Pastor Martin, of Indianola, says, "I felt it no small honor to be asked to attend the banquet as their guest, and to deliver the closing address of the evening."

Evangelist J. B. DeGarmo has just closed a meeting at Lake Providence, La. Twenty-three were received by baptism—among the number was the leading member of the Methodist church. The church membership is small—only forty. But they remunerated the evangelist well.

Dr. Geo. W. McDaniel, of Richmond, Va., aided Dr. Leonard W. Doolan, in a gracious meeting with the First church, Bowling Green, Ky. There were sixty-two approved for baptism and twenty-three received by letter. Others have joined since the meeting closed.

The Calvary church, Lexington, Ky., has recently enjoyed a great revival. Evangelist J. H. Dew did the preaching. There were fifty-six additions. Pastor T. C. Ecton is rejoicing over the meeting.

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By ELEANOR H. PORTER

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Sunday School Lesson

BY A. J. AVEN, LL. D.

JONAH A MISSIONARY TO NINEVEH.

Jonah 3:1-10.

Introduction.

"Even in the dark days of Israel when the nation was crowding on toward destruction through unbelief and disobedience, the Lord had some who heard His voice and heeded His commands. Jonah's home was in Gath-hepher in the tribe of Zebulun not far north of Nazareth. The Lord gave the nation prophets to warn them of the results of their rebellion, and He raised up those who should declare the truth concerning other nations. The mission upon which the prophet Jonah was sent and the results of his preaching afford an excellent basis for a missionary lesson. There are other lessons presented in the life and character of the prophet which are practical and helpful, but for today, the great truth to be emphasized is God's interest in the salvation of all people. The story of Jonah's call to go to Nineveh, and the turning aside to go to Tarshish in order to escape the responsibility of his mission is familiar. He knew that God is a God of mercy and he believed that upon the repentance of the Ninevites the Lord would spare the city and thus Jonah would appear as a false prophet. While some regard the book of Jonah as an allegory or parable, the character of the writing, and the reference to the prophet, both in the Old Testament and in the New Testament, present ample evidence that the book is historical (II Kings 14:25; Matt. 12:29-41; Luke 11:29-30). The miraculous preservation of the prophet when thrown overboard during the storm on his attempted journey to Tarshish has staggered some people, yet without proper reason. Sea-monsters, for that is the meaning of the word translated 'great fish' or 'whale,' are found in the Mediterranean, capable of swallowing a man or even a horse. The preservation of Jonah's life for three days, from the time the fish swallowed him until he was cast upon the shore, was a miracle, and the story should by no means be discredited on that account."

Lesson Teachings.

The Missionary Field. — Nineveh was the capital of the ancient kingdom and empire of Assyria. In the Assyrian inscriptions, Nineveh is also supposed to be called "the city of Bel." This would indicate that the people were Baal worshippers and hence was a heathen land and should have had the worship of the true and living God taught to them. Hence we read in the first chapter of this book of Jonah, "go to Nineveh, that great city, and cry against it; for their wickedness is come before me." God being pure, any place filled with wickedness is a field for missionary effort.

The Missionary. — The story of this early missionary is interesting, for several reasons. First, he was not at all willing that the people to whom he was sent to preach repentance should be saved. "But it displeased Jonah exceedingly." The king of Nineveh was supposed to be at this time Pul, who is placed in history at about the year 750 B. C. It would be well to read the whole short story of the book of Jonah in order to get a proper perspective of the workings of the Lord with Jonah as instrument. It teaches something of the exceeding mercies of God toward those of His children who hesitate to carry out His requests. But it is most interesting to note that Jonah, though unwillingly, carried out the command of God, and the truth had its power in its saving efficacy. Let us remember that the Word of God will not return void. And from this let us make up our minds that however weak in our own selves we may feel, God is able to use us according to His own wise purpose and thus let us take courage and cast our lot in with God and humanity.

The Missionary Sermon. — "And yet forty days and Nineveh shall be overthrown." A right short sermon to have such an effect. God's truth when presented in a plain way, has effect to such an extent that the people have always been stirred by it. Not scientific dissertations but Christ's gospel truth is the only remedy for a lost world. We in free America have this truth, and it is as little as we can do to see that the people who do not have it, at least have a chance of hearing it that they might live. Gratitude, to say nothing of duty, should prompt a child of God to give assistance to the spread of the gospel.

The Missionary Results. — "The people of Nineveh believed God." Not only did they believe God, but they set themselves to the task of getting right in the sight of God. When men are righteous, there is little use of criminal laws. We all know these things and appreciate them, and in our prayers, in a way, thank God for such blessings, but where we fail is in not appreciating the matter to such an extent that our gratitude will take possession of us and we determine to see to it so far as our ability goes that every individual in the whole world shall have the very thing which we know has been of such untold blessing to us. But note, the people believed God. The responsibility does not rest upon us as to whether the people believe or not. God will take care of that end of the line. It is our duty to obey God's command when He tells us to "go into all the world and preach the gospel." The short time allowed for repentance is an interesting situation. The short statement and only forty days in which to carry it into execution, if



they would be saved, shows the intensity of the danger. Now it may not appear to us that the demand on us is as great as it was on Jonah, but comparing the difference of the situation, it will appear a thousand times greater. What is a city of 120,000 people compared with the millions who are daily perishing without Christ?

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UNION.

By A. H. C. Morse, D. D.

(From an address delivered before the Northern Baptist Convention at Los Angeles.)

The word "union" is not in the Scripture, and that because the idea was not in the mind of the writers. The word "uniformity" also is not in the Scripture, and that for the same reason. But the word "unity" is there in three places. Now unity, uniformity and union are not the same thing; and it is because of confusion at this point that foolish things are said. Men begin with the idea that all minds and all temperaments are uniform, and, therefore, that they ought to be satisfied with the same outward things; that the several denominations in which the Christian life has expressed itself in 1,900 years are, therefore, all perversions, and that the way to repair a shattered unity is to effect a union that shall have the lines of uniformity. Because their premise is faulty, therefore their conclusion also is false.

Denominations Natural and Right.

But denominations are not all of the devil—at least some of them I mean—and the hope of the idealist that the time will come when different denominations will become a thing of the past is all an empty dream. The bold outlines of the great denominations were not first struck by faulty logic, but were determined by temperament, taste and disposition. There are people who are constitutionally Methodists; there are others who by nature are Presbyterians; always there are some to whom religion is only a neighborly sentiment, and these, of course, are Congregationalists; and the Lord made Baptists from the first, "male and female made He them." That is how the denominations arose. They sprang up with the naturalness of flowers in the woodland, and the Lord made a world big enough for them all. The problem then is how to bring about an amicable association so that all can perform their work; how to live together in peace; how to get rid of discord and conflict; how to nourish co-operation; and how each can promote the good of all.

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in the air, and the old order of things is broken down. For the sake of economy men are combining. The old system in the commercial world was both ineffective and extravagant. United action became imperative, and so there came the present age of corporations and syndicates. It is no wonder then that Christian churches should be seized by this spirit and should ask among themselves—how can we reduce the present friction? How get closer together? How increase efficiency through work with common economy? How best glorify our Lord? The idea is noble, but all manner of foolish things are proposed.

One man counts the denominations in the land and finds there are 169, and then he goes into a frenzy and says that 160 of them must be promptly put to death, and the remainder of them must sink all their differences and become the servants of the community. In larger cities these remaining denominations may be permitted to have separate houses of worship, but in the smaller towns they must unite in one building, have a great pipe organ, gather the musical talent of all the town into one great choir, and, behold, we have the ideal thing! Of course, the man who proposes this is a Congregationalist. The idea is plainly Utopian, and the language is simply rhetoric. Christian union is something quite different from that. It is not a thing to be settled by the manipulation of figures. It lies quite outside the bounds of the multiplication table. It cannot be solved by the law of averages. It will never come as a matter of commercial necessity.

How Unity is to Be Achieved.

There are men constantly running over the land, tearing down the fences, and saying to all passers-by, "Let us have unity! For the love of the saints let this separation cease!" But this will not produce unity. It will not produce unity in a local church, nor in any great denomination. Silence may be achieved by the use of the gavel, but unity comes not in that way. If all Christian people are wrong it will not improve things to put them all together. If the Christian center has been lost, then what is the good of coming together and counting over the treasures again? But if among all the churches there is one that has retained the deposit of faith, one that has tramped across the centuries and retained almost all the things that were originally entrusted to it, then let that church stand up like Moses in the gate of the camp and call to all the others. Let that church call to the others to come and share its wealth, for it has enough for every soul in the earth. That is the basis of Christian union. We are willing to abide by that. We are willing to sit down with the crowd in the open field and go over the Scriptures, page by page, and if we have lost something that the others have picked up by the way, then, of course, we want that treasure again; and if we have treasures which they have carelessly thrown aside, we want them to place these things once more among the things which they shall

(Continued on page 14)



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LIFE OF NORVELL ROBERTSON

He decided that he ought to converse with some Christian in reference to his spiritual condition. And now follows a long circumstantial account of a series of incidents which makes delightful reading, because it presents a vividly realistic picture of the customs prevalent in our pioneer homes, as well as indicating some of the steps by which a groping soul is led into the marvelous light of God.

He was then staying in Washington county Georgia, and knew of only two professing Christians, both ladies. The one with whom he desired to converse—a Mrs. Haynes—was a stranger to him, and he had but a slight acquaintance with her husband. Casually meeting Mr. Haynes, he was invited by him to pay him a visit, which he did a few days later. He failed to converse with the lady, but was enabled to borrow a copy of John Bunyan's book, "Grace Abounding to the Chief of Sinners," the reading of which was blessed to the removal of every doubt.

He says: "The perplexing question of singularity was solved, for I discovered so many points in my experience that corresponded with Bunyan's that I could no longer doubt I was a Christian. * * * All the promises of the Gospel * * * applied to my case, and seemed as if they had been specially intended for my benefit. * * * All this was accompanied with joy unspeakable and full of glory, and I was inclined to think * * * that surely the Lord had never wrought with any other sinner in so beautiful a way as he had with me.

"I had long had fellowship with the church, but for want of fellowship with myself, I had not united with it, but now every impediment was removed. I had no doubt as to my privilege and duty, and in the month of March, 1791, I was baptized by Rev. Thomas Mercer, in Rocky Comfort, and admitted as a member of the Baptist church at Providence, Jefferson county, Georgia."

In the following July he was united in marriage to Miss Sarah Powell, as the reader will recall.

In 1806 a number of the members of Providence Church were dismissed to organize another church, which adopted the name of Fellowship, and among these members was our author who had quite recently been ordained to the ministry.

He says: "It is not my purpose to give a detailed statement of my temptations and conflicts as a professor of religion. It is sufficient to say that my course through life has been a rough one, or at least has appeared so to me. Many and weighty have been my doubts as to my gracious state, inasmuch that I have been more than once brought to the verge of despair. Although I was never called to account by the church for any of my conduct, yet in a retrospect of my past life, I have deserved it."

Of his call to the ministry he informs us that in the winter of 1803-4 there was a partial awakening of Christians, all through the section where he lived, and they became more active in the discharge of religious duties. He in common with others shared in this awakening. One of its results was the establishment of a regular weekly prayer meeting which met in the evening at one brother's house and then at another.

We again quote his own words: "About this time a surprising change took place in me in relation to the exercise of my mind. The Scriptures opened to me in a manner that was quite new to me. I hope I may say with truth in the words of the evangelist, 'The Lord opened my understanding that I might understand the scriptures.' I had hitherto considered myself so far from possessing any gift that would qualify me for public speaking, that it seemed to me it was hardly possible that I could be made into a preacher. At any rate I felt assured that if the Lord had intended me for a preacher he would have bestowed on me some natural qualifications.

"I had never performed any public religious exercises except praying a few times at the prayer meeting. However, the beauties and the glories that were unfolded to me in the oracles of God, inspired me with a desire to discover to others what I saw myself, that they might also be partakers of the benefit. Hence, it became my custom at the prayer meetings to read a chapter, or part of a chapter, and give my views on what I had read by way of comment. It was not long before it came to my knowledge that my talks were acceptable, and, in some degree edifying; and it began to be whispered among the brethren that I was going to make a preacher."

That such an opinion was entertained by others caused serious reflection. As he understood preaching, its essence consisted in explaining, applying and exhorting, and that was what he had been trying to do. He became alarmed lest he was going too far. He had always heard a call to preach spoken of as something like a miracle—that one must have some supernatural manifestation of the will of God, that it was his duty to preach; and that such a revelation was always accompanied by such a reluctance to enter upon the work that even death seemed almost to be preferred. He found himself totally destitute of these evidences of a call, and concluded he had been guilty of presumptuous crime in what he had already done.

So he determined not to open his mouth in public again until he obtained new evidence that he had a call to preach. He set about ascertaining the Lord's will; fully resigned to forbear or go forward as He might direct. At the same time he felt restless and ill at ease, but not daring to go forward.

No revelation being vouchsafed, he turned to the word of God for instruction, and rested on this passage: "As every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God." He interpreted the passage in this way:

"If God bestows a gift on any person it is not for that person's sake that he bestows it, but for the benefit of the church; and if he withholds the gift, he is defrauding the church out of her right."

Reaching this conclusion, the only point to be decided was whether the Lord had bestowed on him a gift or not. So he resumed his prayer meeting exercises. Again we quote: "On the third Sunday in May, 1804, we had a prayer meeting at M. Granberry's, and I was there to take a part and preach. At the coming conference, on motion of Moses Granberry, it was resolved that the young men should be required to exercise these gifts for the edification of the church, and for that purpose, the first Sunday in July was appointed.

"There were two other individuals who were exercising in public, namely, Green Borden and Peter, a slave belonging to Joseph Price, neither of whom appeared at the appointed time. From motives of duty, and a desire to have the judgment of the church in my case, I attended and preached.

"When the service * * * had closed the male members of the church withdrew, and after a short consultation, sent for me, and stated that they were satisfied with my gift; and that I was at liberty to preach wherever my lot might be cast."

He has given us no account of his ordination, nor does he say that he was ever the pastor of Providence Church. When Fellowship Church was constituted in 1806, he and Eld. Saul Willis, an old preacher from North Carolina, were jointly called to the pastorate, both of them being among the constituent members. In about a year Willis moved into an adjoining state, leaving the younger man the sole pastor, which office he continued to fill as long as he remained in the state.

During this pastorate two ministers were ordained—George Cummings and John P. Martin. The latter had joined by letter. He also came to

CHILLS

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Mississippi and he and his former pastor were co-laborers in the Master's work until God called them home. Martin was the father of Prof. M. T. Martin and grandfather of T. T. Martin, the well known evangelist.

Among the membership of Fellowship Church was one man who because of his natural abilities, general information and social standing, became a great mischief maker, inasmuch as he persistently and violently opposed the principle of giving anything for the support, or furtherance of the Gospel. He had won a majority of the members to his way of thinking, and it was not practicable to deal with him in the usual way. The pastor, deeming a sacred principle imperiled, felt it his duty to defend it, which he did, and says of the results:

"By so doing I incurred the uncharitable and unjust censure of some members of the church as being influenced by motives of self-interest."

He failed to tell us how he preached and what he accomplished.

He briefly passes over his ministerial career after coming to Mississippi. He says:

"Amongst the families that immigrated with me to this State there were ten male members of the Baptist Church who were white and one colored, and four white females. In the month of October, 1818, being joined by a few others who had settled in that same section of the country, we were constituted into a church with the assistance of Elders J. A. Watts and John Jackson, and adopted the name of Providence. Shortly after I accepted the call of the Church to become its pastor, (nominally supply.)"

The language is somewhat vague for the next few sentences; but it seems probable that this relationship was never entirely severed as long as he was able to visit them. During the twenty-three years following its constitution the additions to the local

membership of the Church by baptism, was about one per annum. He dwells more at length on the establishment of Leaf River Church which he seemed to regard as the culmination of his labors as a minister.

About 1823 he began preaching in that neighborhood, first at the residence of a Mr. Coulter, and afterward at a school house. Then a house was prepared to be used jointly by the Baptists and Methodists for preaching services, and the Providence Church established an "Arm" of itself at that place. Its members living in that community were authorized to receive and baptize candidates at any time when the pastor was present.

Interest in the work seemed to slacken, however, and in the fall of 1827 the pastor had about decided to abandon that field of labor and seek one holding out greater promise. But at the November meeting encouraging symptoms developed. The congregations were larger and a deeper interest in the preached word seemed manifest. Resolving to be governed by the meeting in December, he awaited developments.

The December meeting was full of promise; and the interest and attendance increased with each month until April, when five persons presented themselves as candidates for baptism. For the next two years there was hardly a meeting without a baptismal service, frequently several candidates appearing at once.

The church was constituted in October, 1828, and took the name of Leaf River. It is located about eight miles east of where the town of Collins now is, and its candidates have been baptized in the beautiful waters of Oaky Woods Creek.

Our author says: "In compliance with the unanimous call of the Church, I consented to take the name of pastor, and continued in that capacity till I was rendered incapable of ministering to it by reasons of affliction."

After describing the illness which disabled him for nearly two years, and the fall which compelled him to use crutches for the balance of his life, he says:

"It has been nearly forty-two years since I first engaged publicly in the ministry of the Gospel, though for the last six years I have only preached occasionally when my health would admit of it. And now, when I take a retrospective view of my life as a minister, I am overwhelmed with a sense of my unprofitableness, unfaithfulness and worldliness, so that I am made to doubt the reality of my call to that work, and strongly to suspect that the motives which have influenced me to assume the office have been altogether of a selfish character, and that the desire for applause may have been my object instead of the glory of God and the benefit of my fellow sinners. Still, when I come to investigate my motives closely, I can honestly say that the applause of the world I never coveted as a preacher. I have uniformly coveted the approbation of the children of God. If it is a crime to covet the character given by the apostle to an anonymous companion

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of Titus, I am guilty: 'Whose praise in the gospel is in all the churches.'"

The narrative closes with a brief account of the last illness and death of his wife, which has been noted.

His grandson, Eld. N. L. Robertson, himself an octogenarian, has written very interesting addenda of several pages from which we make two or three brief extracts:

"In August after he was ninety years old, his son, Norvell Robertson Jr., then pastor of Leaf River Church, carried him to the regular monthly meeting of that church, and he preached his last sermon, sitting in his chair. His text was, I think 'Ye must be born again,' (John 3:7.) * * * It was his last message to a world dead in trespasses and in sins. The long summer day of his life had come to the setting of the sun."

"On the 16th day of September, 1855, within a month after delivering his last sermon, he quietly and peacefully 'was not, for God took him.' So quiet and peaceful was his departure that no mortal knew at what time the soul left the worn out tenement it had so long inhabited. So nicely balanced were his vital organs in strength, that all wore out at once; and when one finally ceased to act, there was none other had strength enough to struggle against death.

"By grace he was what he was, and by grace he is what he is, and will be forever. After his long pilgrimage he entered the celestial city and is wearing the crown the King bestowed upon him."

"Several preachers have gone out from Leaf River Church. Among them were Giles Sumrall, Wm. P. Carter, Charles C. Lee, N. L. Robertson, C. F. Andrews, J. A. Quick, R. L. Powell, and perhaps others, whose names I do not now recall, not having the records before me."

"A singular fact in connection with

the copy of the autobiography I have just made is this: The original was finished in March, 1846, when the writer lacked about two months of being eighty-one years old, and this copy was finished December 27, 1911, when the copyist lacked just fifty days of being eighty-one years old. And I have made this copy at the very first opportunity I ever had, and I have reason to believe that it is the first and only complete copy ever made."

MRS. WILL JUDD.

The many friends of Mrs. Will Judd will regret to hear of her death which occurred October 9, 1915, at the home of her sister, Mrs. Theo. Motlow.

She leaves to mourn her death two children, Inthia and Billy Judd; three sisters, Mrs. Theo. Motlow, Mrs. Will Harden, Mrs. Geo. Craig; three brothers, Gilbert, Modera and Jesse Boland.

Resolved, That in her death we have lost a good friend, and we extend our deepest sympathy to her loved ones left behind.

Resolved, That this be printed in The Record and a copy sent to her bereaved family.

TWO DEAR FRIENDS.

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YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily affect your heart and vice versa.

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UNION.

By A. H. C. Morse, D. D.

(Continued from page 11)
henceforth hold dear. And the center about which we ought to gather is the person of Christ, and the court of last appeal in respect of Him is, of course, the open Word. With these things conceded, the problem is tolerably easy. In this direction lies the way to Christian union.

Uniformity in Essentials Only.

We do not ask for uniformity except in the things that are essential. Outside that we concede the largest liberty. And by essential we do not mean essential to salvation, which latter belongs only to God, but we mean essential to obedience, for obedience belongs to men. Obedience is a thing of the heart. Uniformity is only skin deep. Unity is a matter of spirit. It is the thing that the Scripture enjoins as deserving of utmost effort. Union is not a thing of nature, and certainly uniformity is not. Unity is the underlying law of things. For this reason the sum of created things is called a universe, not because things look alike, nor can be put into a common category, but because they bend in obedience to a common law. We do not ask all men to worship alike, nor to build their churches alike, nor to use the same hymnal; but we do think they ought to have the same Scripture, which is all that has ever been given, and they ought to have similarity enough in intelligence to see the same meaning in all that is plainly written. In other things, in temperament and taste, of course, they can greatly differ. If by Christian unity men mean Christian union, if they mean the melting of denomina-

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tions together till there shall be but a single church, we do not want it, not even if the residuum shall be a Baptist church. There are things in other churches that should be purged away; but this is an impossible thing, for, after all, the trouble is not with the churches, which are wholly impersonal, but with the people who constitute the churches.

Blight of a Single Church.

Men have told us a thousand times of the wicked extravagance of supporting three or four churches in a country village, till we have become ashamed of the waste of golden treasure. They have told us of the wicked rivalry and the sin of proselyting, till some of us have come to the conclusion it would be better to have a single church. But the New Testament teaches us to judge a tree by its fruit, and we know the blight of a single church. Italy has but a single church, and Italy is a land of unbelievers. Russia has but a single church, and that church is both corrupt and dead. Germany has but a single church, and the people do not care enough for that to go to worship. They would rather go to war! France has but a single church, but the people of France are all unbelievers. Spain has but a single church, and Spain is a skeleton among the nations. Mexico has but a single church, and that country is committing suicide. May it speedily accomplish its purpose! And up to the present there is but a single church in the South American republics, and that continent is called neglected. Personally, I had rather see our west-land become like New England, with three or four churches standing side by side on the village green, than to see it become like the desolate steppes of Russia with but a single church.

I do not think we need 169 denominations. I know that some of them are utter folly. I have no use for heathen Science and Russellism, Unitarianism and Mormons, New Thought and even some freaks that bear the name of Baptist. But the great denominations with honored past, with noble standards, to them we give a fraternal salute. When they are strong, then our work also is strong. When they shall fall we also shall be beaten down.

The Problem of Comity.

Has this any bearing on the problems of comity? Much every way. Among ourselves, of course, the lesson is plain. Our Baptist churches have sometimes cut one another's throats in the establishing of missions in the larger cities. There is a place for comity. The same principle obtains between two immense bodies like that of the North and the South, because a uniform testimony is given by all Baptist church, and by both of our great conventions. We rejoice in the fraternal greetings that are exchanged year by year.

But what of comity as between the great denominations? Do we say that there are some places where the field shall be abandoned and the Baptist testimony shall not be given? Let this once begin, and where shall it terminate? This is the problem to be carefully pondered in the light of the matter of union. For my own

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part, I do not know a place in all the earth where the testimony Baptists carry should not be publicly spoken. I can see why other denominations should defer to one another; why they should pass from one to another as Dr. Aked said he crossed the continent, not knowing where the boundary lines of states were passed. I can see how they can consent to partition continents, and say this portion shall be ours, and this shall be yours. I can see how they might divide the hemispheres and act on these lines in missionary enterprises; but till many things are changed I do not see how comity can be binding on us. Friendship? Yes, in abundance! Admira-

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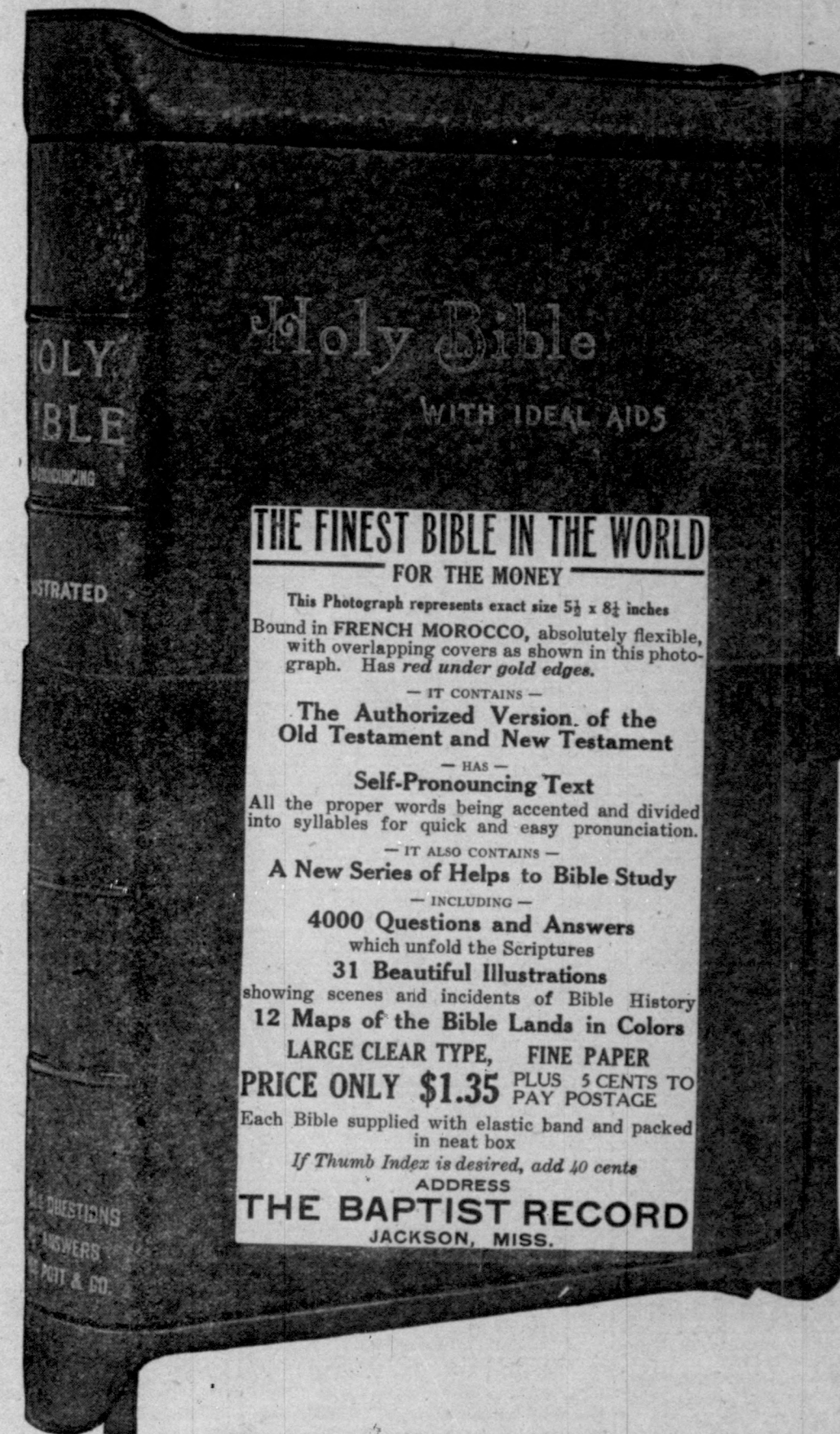
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tion? Of course, and fraternal affectionate encouragement! And yet is our message to be everywhere insisted upon! It must not be allowed to die out in the earth. We can go to the Word and find patterns for the things that we do. This cannot be done by the others. They must go to their standards and decrees, synods and councils. We must, therefore, insist upon the ancient, until it can be shown that the modern has greater authority, or that history has testimony as authoritative as Revelation.

I also believe in union, for union is a result of a living spirit, and living spirit is unity. There are just two self-consistent positions, that of authority and that of Congregationalism; that of monarchy and that of democracy. The extreme in one direction leads inevitably to the Roman hierarchy, and the other leads just as inevitably to the fold of the Baptists. Between these two I can see no possibility of union and scarcely of fraternalism, comity or co-operation. They are at opposite poles. The other denominations lie between these two. It is up to them, therefore, to make their choice. I cannot see that we can give in upon the things which to us are dearer than life. We possess all that they possess, and the truth beside.

Union—it is a word to conjure with. You see this noble convention? Ten years ago we Baptists had no coherency. We were a number of societies whose tasks had appeared with the necessities of missionary labor. We came together by common consent in a sort of annual review. We had noble statesmen at our head, and quite as noble statesmen in the churches. The annual meetings had taught us to know one another; and the magnitude of the enterprise fascinated those who could see afar. The spirit of unity came upon us by degrees, and behold, we have become this body whose organization has lines of near-perfection. Now our societies are boards to serve; now new enterprises demand our effort. Education is the call of the hour. The aged ministers and missionaries are provided for. The apportionment plan approximates perfection, and efficiency is demanded in all our work. This is union. And if you will see how these things came about you need but review the files of our papers for one decade, for there the tale is told. See the denomination bending to its task, the churches wheeling into line. This is the thing which the founders of this convention had in mind when they struck our convention seal with these three words—Freedom, Union and Service.

Union—is there hope that this shall appear as between the great bodies? Already there is a spirit of unity in all of the branches of Christendom in the things which are fundamental. All Christians unite in repeating the prayer which the Lord taught. Every Christian pulpit has in it the same text-book, the Bible. The words of the prophets and apostles and of the Lord Himself are in every church the same. All Christians sing hymns made sweet by the name of Jesus. All Christian com-



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munions produce the same general type of character. I repeat: Is there hope of union? And I answer by illustration. There comes to the prism that hangs in your window a bar of white light from the sun, and it falls as a spectrum on the wall in bright colors with dark lines lying deep between—violet, indigo, blue, green, yellow, orange and red. Is the violet streak a white light? It is violet because the light itself is white. It is of the light, an output and expression of the light, and so of all the seven. Each has its imperfection, but each also has its beauty. Now, let the prism reduce to a plane, and in the reduction the colors blend and confuse, till the darkness disappears, and behold the light on the wall is like the light in the sun.

At present "the light that lighteth every man that cometh into the world" seems to fall in the lines of the spectrum and the dark lines are very pronounced. But let the change take place in the soul "till we all come in the unity of the faith and the knowledge of the Son of God into a perfect man," and behold the light in our lives shall be like the light that shines from the throne of God, and then shall be the perfect day.

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Judge—"Now, I don't expect to see you here again, Rufus."

Rufus—"Not see me here again, Judge? Why, yo' all ain't a-goin' to resign yo' jobs, is you, Judge?"

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHURCH BUILDING AT CLINTON.

So great are the changes at Clinton since my first visit there in 1870, that one hardly "knows the place."

Well may Mississippi Baptists be proud of their sky scraper—Mississippi College.

You know the existence of a sky scraper depends on its foundation; this is true, and when this generation glances back to the first fifteen to twenty-five years after the civil war they see the laying of the foundation of Mississippi College in Love, Self-Sacrifice and Faith, by as noble a band of brethren as ever worked for God.

I believe of this body of Mississippi Baptists, three linger on this side of the river—Captain W. T. Ratliff, Rev. J. A. Hackett and Rev. J. B. Gambrell, of Texas.

On their well laid foundation the younger generation of brethren come in for honors for the grand "super-structural" work they have done in brick and mortar. Worthy indeed are they of the praise they receive from far and near.

When we think of what Mississippi College is doing for the world and Texas; and with the reasonable statement that the Baptist church pulpit in Clinton is the most important pulpit in the State, I am moved to say that the Baptists of Mississippi owe it to the memory of the (almost) gone generation as well as to the cause of the Master, to build a church in Clinton that will on the Lord's Day cut all students off from their every-day scenes in study halls and classrooms.

With Brethren W. T. Lowrey, W. A. McComb and J. B. Leavell to undertake the raising of the funds for this cause, success would surely follow. With a good substantial building of concrete walls and floors, with a seating capacity of 1,500, and with a well seasoned man of God to lead this people, we would soon see and feel a richer tone of spiritual life all along the line.

Mississippi College has sons enough now in active ministerial service to realize the truth of the foregoing, and they can bring it to pass. Will they do it?

W. H. MILLER.

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A New England woman tells of discovering her new cook in the drawing room, gazing at an aquarium with much interest.

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"Sure, they're lovely," said the girl. "Will ye belave me, mum, but this is the first tolme in me loife I iver see red herrings alive before!"

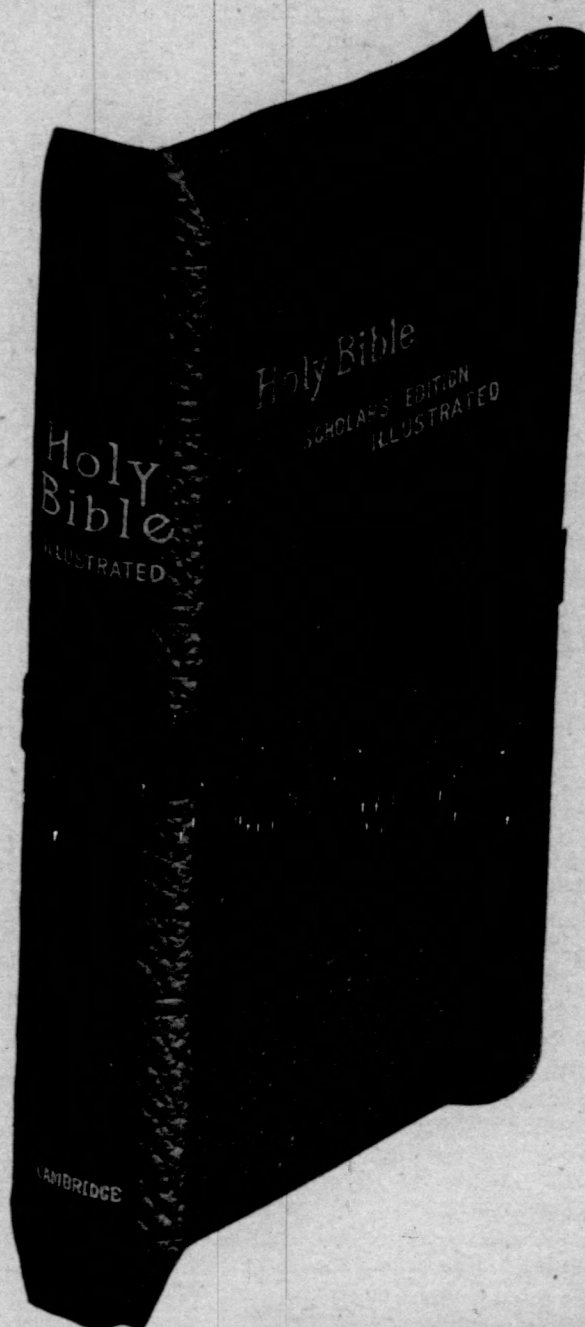
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